

A CATALOGUE  
OF THE  
ANCIENT MANUSCRIPTS

BELONGING TO THE  
HONOURABLE SOCIETY OF GRAY'S INN

---

L O N D O N  
PRINTED BY  
SPOTTISWOODE & CO., NEW-STREET SQUARE, FARRINGDON STREET  
AND 30 PARLIAMENT STREET, WESTMINSTER  
1869



## PREFACE.

---

THIS COLLECTION, although small, is valuable. When the volumes first came into the possession of the Society is not known; nor, with one exception, does it appear from what source they came. The Work of Bracton, however, (No. 21 in the List,) is known to have been presented by John Godbold, one of the Readers of the Inn: his autograph occurs twice at the end of the volume; and on the outside of the cover, under a transparent piece of horn, is a printed paper stating it to be of his gift in the year 1635.

All the volumes (except No. 24) were in the possession of the Society as early, at least, as A.D. 1697; for they are briefly noticed in the "Catalogi librorum manuscriptorum Angliæ et Hiberniæ," tom. 2, pp. 42 & 43. Fol. Oxford, 1697. And, in addition, two others are there given which are now absent. Those two are thus described, "2. *Le livre du roy Modus et de la royne Racio. Sive, Liber de re Venatica, idiomate Gallicano conscriptus, et pulchris figuris illuminatus. Membran. Fol. in fine mutilat.*—19. *Expositio in Psalmos*

*Davidis. Titulo caret et initio desunt.*" The Bible (No. 24 in the present List) is not there mentioned.

Four of the volumes formerly belonged to the Minorites of Chester; and these may possibly have been given to the Society by the Ralph Egertone whose name appears on a fly-leaf of No. 10. One of them (No. 5) had previously belonged to a Scotch Monastery.

Of the authors of the volumes numbered 4 and 15, and of the authors of the treatises IV., X. in the volume numbered 7, and IV. in No. 12, I have not been able to find any account in Oudin, Cave, Tanner, or Fabricius. Oudin, who devotes two columns and a half to Bartholomew Florarius (No. 4), cannot have read, perhaps had not seen, the prologue to the work, although he quotes correctly the first few words, or he would have discovered that the author distinctly states the suppression of his name. The author of the fourth treatise in No. 12 was evidently an Englishman, although the work is written in French. The story of the "tregetour de Leycestre," at fol. 48 a of that volume, may possibly be used as an illustration to the lines in the third book of Chaucer's House of Fame,

There saw I Coll tragetour,  
Upon a table of sicamour,  
Play an uncouth thing to tell.

Staunthone, the author of No. 15, was also, it would seem, an Englishman; but the bibliographers above mentioned do not name him.

Ralph de Maidinstan, Archdeacon of Chester and afterwards Bishop of Hereford, appears for the first time as an author, by the treatise III. in No. 14.

Of Robert de Ware, the author of treatise IV. in No. 7, and of Thomas de Braundestone, the author of treatise X. in No. 7, no account is found.

William de Montibus, the author of the *Similitudinarium* in No. 13, is probably the same who wrote the *Tropi* of which two copies are among the MSS. of Corpus Christi College at Cambridge. He was Chancellor of the diocese of Lincoln in the 13th century. Fabricius gives both these works and others to him.

All the works in these 24 volumes are in Latin, except Nos. 8 and 10 and the treatise IV. of No. 12.

The volumes are nearly all in their original monastic bindings (recently repaired). The numbers of the present Catalogue refer to the numbers on the backs of the volumes.

ALFRED J. HORWOOD.

TEMPLE: June 1869.



# NAMES OF AUTHORS &c.

	Number	Article
Albertus Magnus . . . . .	18	II.
Anselm (St.) . . . . .	7	VII.
Aristoteles . . . . .	2	III. VI.-VIII.
Arthuri (de morte) . . . . .	7	III.
Bacon (Roger) . . . . .	17	
Bartholomeus . . . . .	4	
Becket ( <i>see</i> Thomas Becket)		
Beda . . . . .	5	I.
Ditto . . . . .	14	XIII.
Bernard (St.) . . . . .	14	VII.
Bertrand (Cardinal) . . . . .	7	VIII. IX.
Biblia Latina . . . . .	24	
Bonaventura (St.) . . . . .	11	
Ditto . . . . .	12	VI.
Ditto . . . . .	23	II.
Bozon (Nicholas) . . . . .	12	IV.
Bracton (Henricus de) . . . . .	21	
Bradwardine (Thomas) . . . . .	18	I.
Braundestone (Thomas de) . . . . .	7	X.
Cassianus (Johannes) . . . . .	1	
Conewey (Roger de) . . . . .	2	
Cowntone (Robert) . . . . .	6	
Dares Phrygius . . . . .	7	II.
Gregory (St.) . . . . .	22	
Grostête (Robert) . . . . .	7	VI.
Ditto . . . . .	13	I.
Ditto . . . . .	18	III.
Ditto . . . . .	23	I. IV.
Guillaume de Lorris . . . . .	10	
Holkot (Robert) . . . . .	2	I.
Hoveden (Roger de) . . . . .	9	II.

	Number	Article
Hugh of Strasbourg . . . . .	18	II.
Hugo de Folieto . . . . .	5	II.
Hugo de Sancto Victore . . . . .	5	II. III.
Huntingdon (Henry of) . . . . .	9	II.
Innocentius III. Papa . . . . .	7	V.
Isidore of Seville . . . . .	14	I. II.
Jean de Meun . . . . .	10	
Jehan de Souabe . . . . .	8	
Johannes Metensis . . . . .	9	IV.
John the Almoner, Archbishop of Alexandria, (life of) . . . . .	19	II.
Leontius . . . . .	19	II.
Lotharius . . . . .	7	V.
Maidinstan (Ralph de) . . . . .	3	XIV.
Merfeld (John de) . . . . .	4	
Monaldus . . . . .	16	
Oliver of Cologne . . . . .	14	X.
Passionale . . . . .	3	
Petrus Blesensis . . . . .	7	I.
Ditto . . . . .	13	III.
Ditto . . . . .	14	XI.
Smaragdus . . . . .	19	I.
Speculum humanæ salvationis . . . . .	9	
Staunthone . . . . .	15	
Thomas Aquinas . . . . .	23	IV.
Thomas Becket (metrical Life of) . . . . .	14	XIV.
Trogus Pompeius . . . . .	7	XII.
Voragine (Jacobus de) . . . . .	18	I.
Ware (Robert de) . . . . .	7	IV.
Waterton (Nicholas) . . . . .	20	
Willelmus de Montibus . . . . .	13	II.



CATALOGUE  
OF THE  
ANCIENT MANUSCRIPTS AT GRAY'S INN.

---

No. 1.

JOHANNIS CASSIANI DE INSTITUTIS EGIPTIORUM CENOBIORUM.

Small folio MS. of the 12th century, distinctly written on 98 leaves of parchment.

Begins folio 1 a—*Incipit prologus Johannis Cassiani.*

Ends folio 98 a—*Ejus esse muneris in veritate credamus.*

On the fly-leaf opposite fol. 1 is the following note, "*De communitate Minorum Cestrie de dono Conewey ministri.*"

On the back of fol. 98 are the following notes: *Iste est liber fratris Rogeri de Conewey. Liber Johannis Cassiani de institutis egiptiorum cenobiorum qui alio nomine dicitur de Collationibus Sanctorum patrum, et continet libros XII, sed deficiunt X capituli libri duodecimi.*

This last note is erroneous; the work "de Collationibus Sanctorum patrum" is a different work, and the 12th book of this MS. is not deficient of 10 chapters. According to the folio edition of Paris, 1642, the 12th book contains 33 chapters, and ends with the same words as does this MS: the 12th book here is made to contain 32 chapters. The first printed edition is that in folio printed at Brussels, about the year A.D. 1474, by the *Fratres Communis vitæ*.

The Author lived in the fifth century.

No. 2.

HOLKOT (ROBERT) SUPER PROPHETAS; and other works mentioned below.

Folio MS. of the 14th century on 197 leaves of parchment, besides the fly-leaves. The contents are:—

- I. The Commentaries of Robert Holkot (a Dominican, temp. Edw. III.)  
on the twelve minor prophets, fol. 1-72 a.  
A table to the same, fol. 72 a-74 b.
- II. A table to the next work, fol. 75 a.  
Exempla Scripturæ, fol. 75 a-141 b.  
An alphabetical table to the same (quam scripsit Ra. Wyche),  
fol. 142.
- III. Problemata Aristotelis, fol. 143 a-170 b.
- IV. Hæc sunt verba Sancti Francisci ad fratres de ordine Domini, primo  
de malo propriæ voluntatis, fol. 170 b-171 a, (scripta per fratrem  
Rad. Wyche).
- V. Sententia quatuor librorum Metheorum, fol. 172 a-176 b. (extracta a  
Fratre . . .)
- VI. Tabula ethicorum politicorum et rhetoricorum, fol. 177 a-214 a.
- VII. Propositiones notabiles extracte de libris politicorum, fol. 214 b-  
217 b. (The last leaf of this tract, fol. 218, is absent.)
- VIII. Ethica Aristotelis secundum quosdam et secundum translationem  
Hermanni Alemanni ab Arabico in Latinum, fol. 219 a-227 b.

From the table of contents on the fly-leaf at the beginning of the volume, the whole of the volume, except the last tract, would seem to have been written by brother Ralph Wyche; and the writing seems to be of the end of the 14th century. The last tract is by a different hand, and is of the middle of the 13th century.

The last leaf, numbered 228, is no part of any of the tracts, and seems to have been used in binding the book. It is a Latin account of a dream, beginning *Moralium dogma philosophorum*, and ending *Idcirco multi ignoravere in . . .* At the beginning of the volume are 3 vellum fly-leaves; the first has a short table of contents, and a short form in Latin of a will. The second and third are occupied by a political poem, in Latin, evidently composed in the latter part of the reign of Edw. III., and in answer to the Latin poem in the same metre printed in volume 1. p. 255, of "Political Songs" ("Chron. and Mem. of the Middle Ages"). The *Wyt &c.*, which commences each fifth line, is to be read as "Wyth an O and an I." The poem is in defence of the Friars; whereas that printed is an attack on them: there are 30 stanzas of 5 lines; but, as each 5th line is a distich, there are 180 lines.

In the foliation, the numbers between 79 and 90, and between 109 and 120, and between 189 and 200, are accidentally omitted. Thus the volume *appears* to have 228 folios. But nothing is wanting except the leaf which was between 217 and 219.

The poem above referred to is very likely the composition of Roger de Conewey, who lived at the same time as Richard fitz Ralph, Archbishop of Armagh, and wrote in opposition to him, and perhaps the same person as the donor of several of these volumes to the house of the Minorites at Chester. The Archbishop's defence of the Curates and Conewey's defence of the Friars were printed in small folio at Lyons in 1496. It is a volume of great rarity.

## No. 3.

PASSIONALE. Accounts of the deaths and miracles of martyrs, beginning with St. Ansbert.

Folio MS. of the 11th century, on 161 leaves of parchment. It appears from the numbering to have 165 leaves; but folios 3, 4, 5, and 6 are absent.

An index on 2 paper leaves in writing of the 15th century is prefixed; but only those items marked with pencil are in the volume; and of these, the references to the folios are correct. Most likely there was a fellow volume containing the other items, for at the head of the first folio of the present volume are the words *primum passionarium XI<sup>o</sup> loco*: and the fellow volume must be of later date, because the name of *Thomas of Canterbury* occurs in the index.

On the verso of fol. 165 is an incomplete list of the contents.

The vellum fly-leaf at the beginning of the volume contains in red ink a list of the first 20 items in the volume.

## No. 4.

FLORARIUM BARTHOLOMEI.

A folio MS. of the end of the 14th century, on 333 leaves of parchment; but, from a mistake of the scribe, the numeration goes to 347. The last 4 leaves have been placed by the binder in the wrong order.

Begins—*Gratias ago gratis largitori, quia gratanter audisti, frater karissime, ea que . . . . .*

Ends—*Imperium per infinita seculorum secula, Amen. Explicit liber qui intitulatur Florarium Bartholomei; deo gracias. Opere completo sit laus et gloria Christo.*

*Ad I.H.S. incipias capitula, non aliunde;*

*Tunc quo vado scias venio tibi lector et unde.*

(And in a smaller and different hand)

*Ad I.H.S. accipies capitales, et inde notabis*

*Tunc quo vado scies venio simul unde probabis.*

These two verses point to the name of the author; and the initial capital letters, commencing at fol. 164 a, with the article *Jesus*, and ending on the last folio, give the sentence, *Johanni de Suthuuelleo per ighannem de merfeld; ora pro nobis, beate Bartholomee, ut digni efficiamur pro missionibus Crmistis. Amen. Expliced.*

If the round first capital G be read as an O, this sentence will be read as *Johanni de Suthuuelleo per Johannem de Merfeld, &c.* The letter *m* in *Crmisti* must be rejected, and the last word should be read *explicit*.

The name of John de Suthwelle does not occur in Tanner, Cave, or Oudin, nor does the name of John de Merfield. The author says in the exordium, at fol. 1, that, at the request of the person whom he addresses, he had compiled the work from the best and most remarkable passages in the Scriptures and the treatises of Catholics which he could find. He tells why he calls the work *Florarium*, but declines at present to say why he adds *Bartholomei*. He adjures the person addressed to mention to no one the name of the author, but begs him to examine the work, correct errors, make necessary additions, and reduce it to better order, before publication to the many.

The subjects are in alphabetical order, beginning with *Abstinentia*, and ending with *Votum*. Theological and moral comments are attached to each. Before fol. 1 is a paper leaf containing a list of the subjects.

At the beginning of the volume are three old vellum fly-leaves. The first is part of a Colchester Court Roll, of the latter end of the 14th century. The writing on the recto is damaged; on the verso are the records of three pleas of debt, and one of trespass. The verso of the second and recto of the third fly-leaf contain a list of subjects in the volume.

Copies of this work are in the Royal Collection at the British Museum, 7 F. xi., and 9 E. x. It has been attributed to Bartholomew de Glanville, author of the well-known work *De proprietatibus rerum*; and the 70th item of the Harleian MS. No. 106 is headed, *Notule hic quedam secundum quod habetur in Florario Bartholomei de Glanvilla, quem librum compilavit Johannes de Merfeld Johanni de Suthwelle*. So that John de Merfeld seems to have been known as the author.

## No. 5.

### BEDA SUPER CANTICUM CANTICORUM, &c.

A small folio MS. of the 13th century, on 154 leaves of vellum: the old numbering of the leaves begins on folio 2. This MS. is most beautiful.

I. Beda super Cantica, fol. (1)–95 b.

II. Liber Hugonis de Archa Noe, fol. 96 a–144 a.

III. (Hugo) de Arra anime, fol. 144 a–153 b.

Colophon: *(h)ic est liber sancte Marie et sancti Andree de Lundors. In hoc volumine continentur hec. Beda super cantica canticorum. Hugo de archa noe. Idem de arra anime.*

The colophon seems to assign the two latter treatises to the same Hugo. But the first is said by Oudin to be the work of Hugh de Foliet (fl. 1130), and the second to be the work of Hugh de St. Victor (fl. 1130). This copy of the second contains the author's prefatory address to his brethren of the monastery of Hamerisleve, which is not in some of the other printed editions, but is in the edition of Paris, 4to, 1506. There

are two old fly-leaves at the beginning, and one at the end of the volume. On the verso of the 1st is a table of contents, and this note: *Beda A. De communitate minorum Cestrie, De dono ministri Conewey*. The 2nd fly-leaf is occupied, in writing of the beginning of the 13th century, by what the table of contents describes as "Innocentius Papa et Stephanus Cardinalis ad Johannem Regem pro episcopatu Cantuarie."

The fly-leaf at the end contains, in writing of the 14th century, what the table of contents calls *Cotaciones omnium librorum Bede*.

## No. 6.

### ROBERT COWTONE, SUPER QUATUOR LIBROS SENTENTIARUM.

A small 4to MS. of the 15th century, on 151 leaves of parchment, including a table of the *Questiones* and an alphabetical index. The first page of each of the 4 books is ornamented on the margins with gold and colours.

At the end of each book is, "*Explicit scriptum fratris Roberti Cowntone inceptoris sacre theologie \* ordinis fratrum Minorum super primum [secundum, tertium, quartum] sententiarum.*"

The "Questiones" occupy fols. 143 and 144, and are thus closed: *Explicit questiones quarti libri. Qui scribit carmen sit benedictus Amen. W. Treugos*. The alphabetical index is thus closed, *Explicit tabula super Robertum Cowntone abbreviatum quod (quoth) P. Perdix*. And another hand adds, *Barba carens pilis est omni masculo vilis. Septem sacramenta continentur in hoc versu*.

The first of the 3 old fly-leaves at the beginning of the volume contains a copy of an epitaph by Seneca.

Cowntone flourished in the 14th century.

## No. 7.

### PETRI BLESSENSIS EPISTOLÆ; and other works mentioned below.

A small folio MS. of the 13th century, on 248 leaves of parchment. After folio 199 the numeration begins from 1000.

- I. Petri Blesensis Epistolæ, 108 in number, fol. 1 a—fol. 54 a. (The 108th letter is that numbered 100 in Dr. Giles' edition.)
- II. Daretis Phrygii narratio de Trojano excidio, fol. 54—fol. 60 a. (The last few lines are not in the Delphin edition.)

\* *Pagine* (instead of *theologie*) at the end of the 3rd book.

- III. Vera historia de morte Arthuri, fol. 60 a–61 a.  
 Begins—*Igitur finito prelii certamine.*  
 Ends—*Constantinus Cadori ducis filius britannicum adeptus est regnum.*
- IV. Rosarium beate Marie Virginis, fol. 62 a–fol. 138 b.  
 A series of 25 discourses on the Virgin Mary. At the head, in a different hand, is “Prologus fratris Roberti de Ware in rosarium beate marie virginis gloriose.”  
 Begins—*A me rosarium scripturarum.*  
 Ends—*Sint aliis alia, mea porcio virgo maria.*  
 At the foot of the 1st page of this work is the note: “*Iste liber est de communitate fratrum minorum cestræ, per fratrem W. Gyn.*”  
 The name of Robert de Ware does not occur in Oudin, or in Cave, or in Fabricius.  
 It appears, from the Prologue (which the author addresses to his brother John), that he was the eldest son of his father, and was devoted to study from an early age, and went to Oxford, and at length entered the order of Minorites. His father was much enraged, and employed his own entreaties, and sent his wife and other children, to endeavour to reclaim Thomas; and commenced proceedings in the Court of Othobon, then Legate in England, to withdraw him, but failed for want of Thomas’s consent. He was consequently very angry, and would neither speak to nor see his son. One day, when Thomas and some of the brethren were at the gate, the father threatened to kill him with a sword if he tried to enter. The father afterwards fell ill, and had a vision, in consequence of which he was reconciled to his son.
- V. Tractatus domini pape Innocentii tercii de contemptu mundi, fol. 138 b–147 b.  
 (Printed, generally, under the title “Lotharius de miseria humanæ conditionis.”)
- VI. Testamentum duodecim Patriarcharum, fol. 147 b–158 b.  
 (The Latin translation, several times printed, by Robert Grostête, bishop of Lincoln).
- VII. Apologie Anselmi, fol. 159 a–fol. 170 b.  
 Begins—*Cum ex rebus non fictis.*  
 Ends—*Et per hoc ad supernam patriam fideliter pervenire.*  
 This is not mentioned in the list of Anselm’s works given by Oudin.
- VIII. Collaciones (de temporali) fratris Bertrandi Cardinalis de ordine fratrum minorum, fol. 171 a–1009 b. An index follows, extending to fol. 1012 a.
- IX. Collaciones (de Sanctis) fratris Bertrandi Cardinalis ordinis fratrum minorum, fol. 1013 a–fol. 1031 b.  
 (Cardinal Bertrand died A.D. 1348 or 1349. These works are not mentioned by Oudin.)

- X. Collaciones fratris Thome de Braundestone, fol. 1031 b–fol. 1034 b.  
(Sermons for the four Sundays in Advent. This author is not mentioned by Cave, Oudin, or Fabricius.)
- XI. Sermons for the four Sundays in Advent and succeeding feasts, fol. 1036 a–fol. 1044 b.
- XII. Trogus Pompeius.—The prologue and part of the history, fol. 1045 a–1048 a.
- Three old parchment fly-leaves at the beginning of the volume are occupied with portions of treatises on Physics, and the 3rd has a table of contents.

## No. 8.

## L'HORLOGE DE SAPIENCE, by Jehan de Souabe.

A folio MS. of the 15th century (in French), on 119 leaves of vellum.

Begins—*Salomon en son livre de Sapience.*

Ends—*Cy fine le liure que est dit auloge de Sapience le quel fist frere Jehan de Souhaube de lordre des freres prescheours. Escrip lan mil III<sup>e</sup>. xxxiii. (1433) le samedi d'apres le saint sacrement en juing.*

On the second fly-leaf at the beginning is the name J. Pye in writing of the 15th century.

There is no leaf numbered 77, but the volume is perfect.

In the 4th volume, p. 155, and the 7th volume, p. 262, of “*Les Manuscrits François de la bibliothèque du Roi*,” M. Paulin Paris gives accounts of several MS. copies of this work. It was composed, in Latin, near the end of the 14th century. The name of the translator into French does not seem to be ascertained. It is a didactic work, Wisdom and her disciple being confabulators. The Latin text and this French version have both been printed.

## No. 9.

## SPECULUM HUMANE SALVACIONIS, &amp;c.

Folio MS. of the 15th century, on 123 leaves of parchment. The numeration begins with 31: folios 87, 148, and 149 are absent; folio 56 is *bis*.

- I. Alphabetical index to the Speculum, fol. 31–32 a.

Prohemium to the Speculum, fol. 32 a–35 a.

Incipit Speculum humane salvacionis, fol. 35 a–86 b. The concluding eight lines of the poem are wanting, fol. 87 being absent. The work is in long lines, commencing :—

*Incipit prohemium cujusdam nove compilacionis  
Cujus nomen et titulus est speculum humane salvacionis.*

It is the text to the celebrated Block Book with the same title. Also it was printed in small 4to, Paris, 1503, the proemium and table being there placed at the end of the work.

- II. *Incipit historia anglorum contexta ab Henrico archidiacono ad Alexandrum lincolniensem episcopum anno ab incarnatione domini nostri Jesu Christi M<sup>o</sup>.C<sup>o</sup>. xl<sup>o</sup>.x<sup>o</sup>.*

Begins—*Britannia igitur beatissima insularum*, fol. 88. From 88 a–90 b the MS. agrees with the printed text (Henry of Huntingdon) in “Scriptores post Bedam,” fol. Lond. 1596. Thence to the end of the chapter, on 97 b, is an abbreviation of the original. From 97 b to 112 b it nearly agrees with the print, the chief difference being that the years are indicated by numerals in the margins instead of being incorporated with the text. After the account of the death of Wm. I. the MS. adds the word *Amen*. The 7th book of H. Huntingdon is omitted. Fol. 113 a of the MS. takes up the 8th book (King Stephen), and goes on to 118 b, in accordance with the printed text, to the end of the 13th year of King Stephen. Fol. 119 and part of 120 are occupied with hexameters containing a brief history of England from Alfred to Henry II., and the remainder of fol. 120 is occupied with a royal genealogy from Rollo to the children of Henry III. (here called Hen. IV.), and the lengths of the reigns of the kings from Wm. I. to Hen. III.

120 b–122 b. A brief chronicle of the origin and succession of the French monarchy, and (after the Norman Conquest) the English. Folios 123 a to 128 a are taken from Hoveden (342 b–348 a of the printed text), and contain the laws of Edw. the Confessor. The table prefixed to the laws is not in the print.

- III. 129 a. *Excerptiones de diversis auctoribus de monarchia Anglie de orbe terrarum et de ejus dimensione et divisione.*

Begins—*Repertum est quod omnis orbs habet famosa maria xxx.* (The extracts seem to be from Beda, Solinus, Isidore, Higden, and Giraldus Cambrensis).

136 a. Explicit pars prima.—*Nomina regum Anglie qui fuerunt in ea ab inicio terre predictae.* (A brief account of the succession of the kings of England from Brutus to Hen. IV., dates of coronations, years of death, and burials.)

138 a. *Descriptio Genealogie Comitum Cestrie et qua de causa comitatus Cestrie devenit ad manus primogenitorum regum Anglie.*

141 a. *Explicit pars secunda.—Incipiunt guerre inter Angliam et Franciam.* Begins—*Anno domini millesimo ccc<sup>mo</sup>. xxxvii<sup>o</sup>.* From 142 b (accession of Rich. II.) the MS. proceeds very much in the style of the “Brute” Chronicles. Down to the death of Rich. II. it is by a partisan of that king; then, 185 b, col. l, is an interpolation by the copyist or the composer of the following portion, stating that he finds much in his copy that is untrue, “*et hoc scio pro*



*certo, quia in multis locis interfui et vidi."* The chronicle ends on 146 a, after describing the battle of Shrewsbury and the execution of some of the rebels, with the words, *Deditque rex gratiam et pacem universis: citius causa metus quam amoris &c. ut quidam dixerunt.—Explicit tertia pars.*

The original leaves 148 and 149 are absent.

- IV. 150 b—Begins, "*Tria genera fidelium in ecclesia.*"—Ends, "*Ad vindictam malorum et tutelam bonorum.*" It is descriptive of a Tower of Wisdom composed by a certain *Johannes Metensis*; and fols. 151 to 154 are occupied with rude drawings in colour to illustrate it. The volume ends with fol. 154, but fragments of 2 more folios occupied by coloured drawings remain.

There is nothing to show the ancient owner of this volume.

### No. 10.

#### ROMAN DE LA ROSE *and* TESTAMENT DE JEAN DE MEUN.

A folio MS. of the end of the 14th century, gothic letter in double columns, on 161 leaves of parchment. Contains 34 beautiful miniature drawings in colour, heightened with gold, each about 3 inches long by 2 inches broad; and a large drawing, occupying half of the folio 135 a at the commencement of the *Testament*.

The first 2 leaves of the Romance of the Rose are unfortunately absent: thus about 222 lines of the poem are wanting. The first line here is, *Avarice en sa main tenoit*. That portion which was composed by Guillaume de Lorris terminates at fol. 35 a. The scribe in the miniature there, intended doubtless for Jean de Meun, has the tonsure. The Roman de la Rose ends on 134 b. And the Testament de Jean de Meun begins on 135 a with the words

*Li peres et li filz  
Et li sains esperis  
j. dieu en .iij. persones  
Aourez et chieris.*

and ends on 161 a. The text of both poems is good. Both have been often printed.

On the fly-leaf at the beginning are the words, "*Radus Egertone ar. est verus proprietarius hujus libri,*" in writing of the end of the 16th or beginning of the 17th century.

### No. 11.

#### SPECULUM RELIGIOSORUM, &c.

A large octavo MS. of the 14th century, on 167 leaves of parchment.

- I. *Speculum Religiosorum*—Begins, *Accipite vos religiosi hoc speculum et comedite, quoniam sicut mel est bonum et favum dilectissimum gutturi, sic . . .* At fol. 101a is the rubric *De contemplatione*; and a later hand adds in the margin *pars 2 capitulum primum*.  
Ends fol. 165 a—*Et in futuro ad gloriam, ad quam nos perducatur Jesus Christus filius dei vivi. Amen. Explicit summa que vocatur speculum religiosorum. Et incipit liber qui vocatur stimulus amoris.*
- II. Begins—*Prima pars hujus libri qui dicitur stimulus amoris in qua tractatur spiritualiter de passione Christi domini devotissime. Liber iste, qui stimulus amoris in dilectissimum et pium Jesum Salvatorem nostrum non incongrue potest dici, in tres dividitur partes.* Then follows a short note of the contents of the three books, and of the heads of the chapters of the 1st book, for one of which the author refers *alio libro post capitulum de contemplatione*: and accordingly the subject is found in the *Speculum Religiosorum* at fol. 104a. The MS. ends with the chapter of the first book, intitled, *De septemplici assensu contemplacionis secundum septiformam gratiam spiritus sancti*.  
Ends fol. 167 b—*In illa beatissima passione.* On the verso of the 1st fly-leaf are notes on John the Baptist. The 2nd, 3rd, 4th, and part of the 5th fly-leaves are occupied with an Alphabetical Table to the *Speculum Religiosorum*. The 6th is occupied with a table of the chapters of the 1st and 2nd parts of the same work. At the foot of fol. 1 of the text is the note, *De communitate fratrum minorum Cestrie per fratrem Rad<sup>m</sup> Wyche*.  
Both treatises are attributed to Bonaventura; but the latter, according to Oudin and the Cologne edition of 1502, should rather be assigned to Henricus de Balma, who died in 1439. The *Stimulus Amoris* is rather a long treatise, but only the first three leaves are here.

## No. 12.

A folio MS. of the 14th century, on 286 leaves of parchment.

- I. Fol. 1 a—fol. 8 a. Two Latin sermons: one on the text, *His name is John* (Luke i.); the other on the text, *Turn ye unto me* (Joel ii.).
- II. Fol. 8 a—12 a. *Ars predicandi*. Begins—*Omnis tractatio divinarum scripturarum ut ait Augustinus in libris quatuor de doctrina Christiana.* Ends—*Commendat in eo dignitatis fastigium Rex Judeorum.*
- III. Fol. 12 a—13 b. A Latin sermon on the text, *I have set watchmen on thy walls, O Jerusalem* (Isaiah lxii.). Begins—*Rex habens duas civitates.* Ends—*Prelati tenentur esse solliciti custodiendo gregem sibi commissum propter committentis auctoritatem. De 3<sup>o</sup> cogita. Rogabimus dominum, &c.*

- IV. Fols. 15 and 16. A table in Latin (to the next treatise), ending  
*Explicit tabula metaphorarum secundum fratrem Nicholaum Bozon de ordine minorum.*
- Fol. 17 v-49 b. A treatise in French, consisting of an introduction of nine lines and 146 numbered chapters.  
 Begins—*En ceo petit liveret poet lem trover meynt beal ensaumple.*  
 Ends—*e tot se dona a dieu loer e servir e bien vesqui e finy en le servise dieux omnipotente. Cui sit honor et gloria in secula seculorum. Amen.*
- This is a curious and amusing work, by an author whose name (Nicholas Bozon) is not mentioned by biographers. Nearly every section begins with a statement of the habits of some animal, or the qualities of some stone or herb; then follows a moralisation thereon; and, after the 13th chapter, a fable or a story is added. The sources of some of these are the Indian Fables, Æsop, the *Disciplina Clericorum* of Petrus Alphonsus, and the History of the Seven Sages. But the author also introduces stories of English life, and strictures on political and social matters in England. Chapters 91 and 92, respectively, begin with recipes for thinning and thickening the hair.
- V. Fol. 51 a-68 b. *Incipit Regula Sancti Augustini episcopi cum comento Hugonis de Sancto Victore.* Begins—*Ante omnia fratres.*  
 Ends—*In tentationem non inducatur.*
- VI. Fol. 69 a-78 b. *Bonaventura de vita beate virginis.*
- VII. Fol. 79 a-260 b. *Tractatus moralis de septem viciis capitalibus.*  
 Begins—*Tractatus iste continet novem partes.* Ends—*Penituit tacere vero nunquam. Explicit summa de viciis.*
- VIII. Fol. 261 a-286 b. [*Tractatus de quatuor virtutibus*] imperfect at the end. Begins—*Postquam dictum est de morbis anime.* Ends—*Item virga portat aculeum qui pungit bovem, hamum qui capit piscem, viscum qui retardit . . .*
- On the fly-leaf at the beginning of the volume is this note: *Summa de viciis et virtutibus. Et de communitate minorum Cestrie e dono Conewey ministri:* followed by a table of contents.

### No. 13.

#### GROSTÊTE DE HOMINE ERRATO, &c.

A 4to MS. of the 14th century, on 111 leaves of parchment. On the fly-leaf, at the beginning, the contents are thus given, in writing of the beginning of the 17th century:—*In hoc volumine—*  
 1. *Grotest de homine errato, corrupto, restaurato.* 2. *Gulielmi de Montibus similitudinarium.* 3. *Petri Blesensis Breviloquium.*

- I. Fol. 1 a begins—*Quoniam dictum est mihi ut meipsum cognoscam, sustinere non possum ut me habeam incognitum.*

- Fol. 22 a ends—*Ne sine nobis Christus esse incipiat in futuro*. The last ten lines of the column are in a different and apparently later hand, and the sentence is left incomplete. The 23rd folio is blank.
- Fol. 24 a begins—*Omnis nostra cognitio intellectualis incipit a sensu : unde philosophus, Deficiente sensu necesse est scientiam deficere*.
- Ends fol. 29 a—*Quid ergo respondebis sponso cum*. The remainder of the column is in a different hand, and of different matter. Folios 30 and 31 are blank.
- Fol. 32 a begins—*Omnis nostra cognitio* : and the first two columns and the first line-and-a-half of the third column agree with the first two columns and first twelve-and-a-half lines of the treatise which begins at fol. 24 ; but what follows is different.
- Ends fol. 52 b—*Unde conqueritur Christus in Psalmis, oculi mei languerunt pro inopia*, leaving two-thirds of the second column blank.
- Fol. 53 a-55 b begins—*Augustinus de fide, ad Petrum, angeli atque homines*. Ends—*Sed Christus dedit honorem matri. Exo. xx., honora patrem et matrem*.
- Dr. Pegge, in his Life of Grostête, does not mention any treatise with the title *De homine errato*, &c. These fragments are probably extracts from some work of Grostête.
- II. Fol. 56 a begins—*Prologus super Similitudinarium magistri Willelmi de Montibus ad declarandum in sermone quocunque propositum similitudines*. Ends at fol. 101 a—*Et Christianus nominatur membrum cum diaboli est et non Christi*.
- This is a collection for the use of preachers. The words out of which the similes are to be wrought are in red ink, and each is followed by the similes.
- III. Fol. 101 b begins—*Deus qui dixit lumen de tenebris splendescere* ; and ends 111 a—*Ut sic in universo veteris et novi testamenti sunt xxxij<sup>or</sup>. libri. Explicit*.
- Dr. Giles in his preface to the collected works of Peter of Blois, having seen this MS. of III., rejects it as not being by that author. At the back of the first fly-leaf at the end of the volume is a note in an early hand, *Liber ecclesie Beate Marie de Cumba juxta Coventreyam* ; followed by the curse, which some one has endeavoured to erase : *qui a predictâ communitate alienaverit vel furatus fuerit vel folium inde absciderit anathema sit. Amen*.

## No. 14.

ISIDORE (Bishop of Seville), Commentaries on some of the books of the Old Testament ; and other works.

A folio MS. on 137 leaves of parchment, in writing of the 12th and 13th centuries.

- I. Fol. 1 a. The rubric is *Incipit prefatio Ysidori episcopi in libro Genesios*. The preface begins *Historia sacre legis*. After the preface and a list of the chapters follow expositions of Genesis, Exodus, Leviticus, the 3rd Book of Kings, and the Proverbs. Ends on 22 a—*In figura domini salvatoris processisse doceamus*.
- II. Fol. 23 a. The rubric is *Incipiunt Evangelia communia: primum de apostolis secundum Matheum*. These are sermons on the Apostles, Martyrs, Confessors, Virgins, the Trinity, the Holy Spirit, and the Ascension. The first begins, *Ecce ego mitto vos, &c. Ante Salvatoris adventum*.
- III. Fol. 28 a. A treatise on the Sacraments, headed with the rubric *secundum Magistrum R. de Maidinstan archidiaconum Cestrensem super sententias*.  
Begins—*Ad hoc quod baptismus fiat ista exiguntur, Verbum, Elementum, que sunt materia baptismi*. Ends fol. 32 a—*Propter opera bona que fecit existens malus*.  
The remainder of col. 2 of 32 a is filled up with the prefatory letter of Peter Comestor to his *Historia Scolastica*.
- IV. Fol. 32 b. The rubric is, *Incipit prefatio Epistolaris in historiam scolasticam et veteri et novo*.  
There are 14 books subdivided into chapters.  
The text begins, *In precedentibus premissa descriptione originis et discrecionis artium*.  
Ends 60 b—*Quam largitur incommutabiliter et . . . bonus deus*. A hand of the 15th century has added *Explicit Allegoria*.  
Although the letter of Peter Comestor precedes, yet this work is not the same as the well-known *Historia Scolastica* of P. C. It seems to be the work of Isidore of Seville.
- V. Fol. 61. [Sermones Dominicales per totum annum.] These are headed by a long letter addressed *Viro bone fame viteque celeberrimo domino W. Dei gratia N. ecclesie dispensatori*.  
The first sermon (for the 1st Sunday in Advent) begins *Cum appropinquasset Jesus Hierosolimis &c. Non sine magna causa misterii*. . .  
The last sermon is for the 22nd Sunday after Trinity, and ends fol. 101 b.
- VI. Fol. 102 a. A treatise on God.  
Begins—*Omnipotens deus pater et filius et spiritus sanctus unus atque trinus est*.  
Ends fol. 103, col. 1—*Cujus mors recte dulcis sompnus dicitur*.  
The remainder of the leaf is occupied with definitions and explanations of words.
- VII. Fol. 104. Sanctus Bernardus de singularitate [seu de terrarum distributionibus].  
Begins—*Item sanctus Bernardus sedens in capitulo pontiniacensi*.

- VIII. Fol. 105 a. Chronological tables of the six ages of the world.
- IX. Fol. 106 a. Sermo ad claustrales.  
 Begins—*Quia relictæ sepius cenobitarum*.  
 Ends 107 b—*Verbis pugnant cum pugnantibus*.
- X. Fol. 108 a. An account of the wars in the Holy Land, A. D. 1217–1219.  
 Begins—*Letatur mons Syon*.  
 Printed by Dr. Giles. 8vo. London, D. Nutt, 1846.  
 (Fol. 119 b–123 a, col. 1. are occupied with ancient biblical history. Three recipes in French are on the 2nd col. of 123 a. Fol. 123 b contains directions for the reading certain portions of Scripture at certain seasons of the year.)  
 This tract is the first part of one printed by Eccard\* in his *Corpus Historicum Medii Ævi*, vol. 2, col. 1397. It is assigned by him to Oliver of Cologne. The tract here ends at col. 1421 of Eccard (p. 40 of Dr. Giles's edition). But the treatise extends to col. 1454 of Eccard.  
 That portion which ends at p. 40 of Dr. Giles's edition had not only been previously printed by Eccard in 1723, but had in 1687 been printed in Gale & Fell's collection, vol. 2, p. 435, from a MS. in the public library at Cambridge.  
 And that portion of the MS. which commences *In nomine patris* (p. 48 of Dr. Giles's edition), and ends with the word *pugnatorum* (p. 54 of that edition), was also printed by Eccard, coll. 1451–1454, but with variations from a different MS.
- XI. Fol. 124–131 b. Peter of Blois on Job and on the Transfiguration.  
 Printed in the 3rd vol. of the works of P. B., edited by Dr. Giles.
- XII. Fol. 132 a–135 b. A sermon or treatise on the text (which heads it), *Gustate et videte quam suavis est dominus &c.*; and on the text, *Haurietis aquas in gaudio*.
- XIII. Fol. 136 a begins—*Venerabilis Beda noster dicit sic in cronicis suis*.  
 This occupies one column and a half out of the three columns on the page, and is a brief epitome of chronology, Jewish and Roman.
- XIV. Fol. 136 a, col. 2—*Incipit vita Sancti Thome martiris*.  
 Ends on 137 b. It is a rhythmical poem on Thomas Becket, of between 600 and 700 lines. Printed by Dr. Giles. The author was Guernes de Pont St. Maxence.
- XV. A printed book—*Cantica Canticorum Salomonis cum expositione D. Jacobi Perez de Valentia, &c. &c.* Folio, 1509. In ædibus ascenscianis. Title, table, and dedication in six leaves, and the text on 76 numbered leaves.  
 On the verso of the fly-leaf at the beginning of the volume are three lists of the contents in old writing of different periods.  
 The rubric at fol. 28 a, *secundum Magistrum R. de Maidinstan, &c.*,

\* For the reference to Eccard I am indebted to Professor Brewer of King's College.

would seem more naturally to apply to the treatise which precedes it. But the tract III. is so much more in the usual form of exercises on the Sentences that the rubric may perhaps safely be said to belong to it.

## No. 15.

## STAUNTHONE DE DECEM PRECEPTIS.

A small folio MS. of the 15th century, on 72 leaves of parchment. The initial letter of each commandment is ornamented with gold and colours.

Begins—*Non habebis deos alienos, exodi 20<sup>m</sup>. In hoc primo mandato sicut liquet ex glosis.*

Ends 72 b—*Ista sufficiunt de decem preceptis ad presens. Expliciunt decem precepta.* The remainder of the page is occupied by the Ten Commandments in twelve lines of old English verse, and in four Latin hexameters.

The comments on the Commandments are interspersed with *Narraciones*, some of which were stories known to the author personally. At fol. 5 b he mentions a certain *religiosus Gilbertus de Massingham*: fol. 10 b—*Ut predicavit frater Walterus de Raveningham*: fol. 31—*Frater Ricardus de Fraunsham* and *Radulfus de Swyneland*; 36 b—*Presbiter in villa de Hale.*

## No. 16.

## MONALDI JUSTINOPOLITANI SUMMA JURIS CANONICI.

A 4to MS. of the 14th century, on 339 leaves of vellum.

Begins fol. 1 a—Rubric, *Summa . . . canonicorum tractans et expediens multas materias secundum ordinem alphabeticum.*

Prologue begins—*Quia ignorans ignorabitur.*

The first subject is *Quis possit esse Abbas?*

Ends fol. 319 b—*In celesti gloria perhenniter fulgeamus. Amen. Hic opus expletur gloria vero detur.—Explicit Summa Monaldi de ordine patrum minorum.*

The last subject is *Duo sunt genera Christianorum.* At the beginning of the volume is an alphabetical table in eleven leaves of paper, by a later hand.

The author was a Minorite, a Dalmatian by birth, and died about A. D. 1332. This work, according to Oudin, was printed at Lyons in 1526; according to Fabricius in 1516.

## No. 17.

DE SACRE SCRIPTURE PROFUNDIS MISTERIIS, authore  
Rogerio Bacone.

A 4to MS. of the 15th century, on 150 leaves of paper.

This work is an alphabetical arrangement of certain words occurring in the Scriptures, with their symbolical meanings.

The first two leaves of the first quire are wanting, therefore the text begins imperfectly, *id est secretorum sacre scripture profunda misteria*. (It appears from what follows that the word commented upon is *Abissus*.)

Ends fol. 150 b—*Carnis mortificatione in membris reproborum* (the subject being *Zona*). *Explicit liber*. And, in another hand, iij. s. iiij. d. *precium taxatum, quod A*.

There is nothing but the title to show the work to be by Roger Bacon.

## No. 18.

SERMONES DOMINICALES PER TOTUM ANNUM; and two  
other works described below.

A folio MS. of the 15th century, on 229 leaves of parchment.

On the vellum fly-leaf before fol. 1 is this note, in writing of the 15th century: *In hoc volumine, Sermones Januensis, Compendium theologicæ veritatis, Lincolnensis de venenis*. A later hand has added, after the word *Januensis*, the words *et Bradwardini*.\*

I. *Sermones Dominicales*. The preface begins, *Humane vite labilis discursus*. In this the author says, that being of the order of Friars Preachers, he entreats the favour of St. Domenic. The first sermon (for the First Sunday in Advent), *Propera te in occasu dei tui Israel* (Amos iv.). The last sermon ends on 146 b—*et regnat per infinita seculorum secula. Amen. Quod T. Boteler. Expliciunt sermones dominicales secundum Januensem* (i.e. Jacobus de Voragine, bishop of Genoa, author of the Golden Legend). A copious index follows, ending on fol. 151 b. These sermons have been printed.

II. Fol. 152 a–219 a.—*Veritas Theologie*, divided into seven books. This is the treatise usually called *Compendium theologicæ veritatis*, and attributed to Albertus Magnus, and printed in the 13th vol. of the folio edition of his works; but Fabricius (*Bibl. Lat. Med. et Inf. Ætatis*) says that it would be more correctly

\* Thomas Bradwardine, Archbishop of Canterbury, A.D. 1349. Fabricius states that he wrote *Sermones Dominicales*.



assigned to Hugh of Strasbourg. The Strasbourg edition of 1489 does not mention the name of the author, and Thomas Dorniberg, named in the colophon to that edition, was, according to Fabricius, only the compiler of the index.

- III. Fol. 220 a.—*Super venenis septem peccatorum capitalium* (by Robert Grosteste, bishop of Lincoln from A.D. 1234 to A.D. 1253). See MS. 23.

Begins—*Racio veneni potissime convenit peccato.*

Ends fol. 229 b col. 1.—*Et habuit hec vina pro magnaliis derelictis. Explicit brevis compilatio lincolniensis super venenis septem peccatorum capitalium. Quod Base.*

Below is this note: Anno domini millesimo cccc<sup>mo</sup>. lxxv<sup>o</sup>. M. Jacobus Base emebat istum librum de M. Thoma Boteler in hospitio Sancti Nicolai de Civ. Cantabrigge, et alium librum vocatum Pupilla Oculi, et alium librum vocatum Casus Barnardi Et unum Decretum, cum uno doctore vocato Brexiensis. Et precium omnium librorum et V. marcæ. (The words *Civ. Cantabrigge* seem to be written on an erasure.)—The book *Pupilla Oculi* was doubtless the well-known work of that name by John de Burgh, Chancellor of Cambridge in the 14th century, printed in 4to at Strasbourg, 1517 (1516 in title). The *Casus Barnardi* were doubtless the *Casus* super Decretales of Bernard of Parma, printed in folio at Bologna, 1487. The *Decretum* is, of course, the compilation with that name to be found in the Corpus Juris Canonici: and *Brexiensis* must mean the additions to the glosses on the Decretum by Bartholomew of Brescia, who lived in the 13th century.

The volume is evidently written by one hand, viz., that of Thomas Boteler.

On the last leaf is a Latin note of the meeting of Parliament at Bury St. Edmund's in February 1447, and of the death of the Duke of Gloucester in that month, and a direction in English for cleaning spectacles.

## No. 19.

A small folio MS. of the 11th century (by an English scribe), on 103 leaves of parchment; containing portions of two works.

- I. *Diadema Monachorum* (by Smaragdus, abbot of St. Michael on the Meuse, in the diocese of Verdun, who lived in the 9th century, according to Cave. This work has been several times printed.

Begins with a rubric, *Smaragdus de diversis* . . . then the introduction *Hunc modicum libellum* . . . which is followed by a table of the 100 chapters of the work. The text of the first chapter begins, *Hoc est remedium.*

One folio, which should be between those numbered 22 and 23, is wanting.

About 8 folios, which should be between those numbered 80 and 81, are wanting; folio 80 ends nearly at the close of the 73rd chapter, and folio 81 begins with the latter part of the 80th chapter. One folio, which should be between those numbered 87 and 88, is wanting.

Folio 88 b ends with the end of the 92nd chapter. The remainder of the work is wanting.

II. The folios 89 to 103, both included, form part of the translation into Latin of the Life of John (the Almoner), Archbishop of Alexandria in the 7th century, written by his contemporary, Leontius, bishop of Neapolis in Cyprus, whose Greek text (says Gibbon), either lost or hidden, is reflected in the Latin version of Baronius (A.D. 610, No. 9; A.D. 620, No. 8).

Begins fol. 89 a—*Cum hoc audissem, statim adoravi eam.*

Ends on fol. 103 b with these words—*Erat itaque ei qui hunc habebat hostiarius mutus et surdus a nativitate qui per nutum tantum aperiebat et claudebat. festinans. . . .*

This Latin translation was made by Anastasius Bibliothecarius in the 9th century. The Greek original, although not known to Gibbon, does not seem lost. Dr. Smith, in his Biographical Dictionary, says that a copy is in the Imperial Library at Vienna.

The translation at length is found in the "Vitæ Patrum," usually assigned to Jerome; and in Rosweyd's collection, Vitæ Patrum, folio, 1615.

## No. 20.

### OMELIE TOTIUS ANNI. Homilies for all the Sundays in the Year.

A 4to MS. of the 13th century, on 228 leaves of vellum. The leaf between the folios numbered 131 and 132 has been missed by the numerator, and folio 164 is wanting.

On the third vellum fly-leaf at the beginning the authorship seems assigned to Nicholas Waterton by the following inscription in writing (apparently foreign) of the 15th century. *Expositio omeliarum dominicalium secundum Nicholaum Waterton episcopum lugdunensem.*

On the verso of the folio numbered 227 is the following note:—*Hunc librum contulat (sic) magister Johannes de Stoly presbiter et rector ecclesiarum de Twyford et Hime de pro salute anime sue et omnium parochianorum suorum deo et beatę marie et communitati fratrum predicatorum de Sulbirie commorantium: qui fraudulentem quocunque genere alienacionis a dicta communitate alienaverit vel scriptum istum quocunque*

*tempore preter suam conscientiam deleverit ipso facto anathema est mairanatha, salvo tamen Johanni de Hundene sacerdoti et . . . si velit usu dicti libri suo duntaxat perpetuo. Actum anno domini m<sup>o</sup>. co<sup>o</sup>. l<sup>o</sup>. sexto (1256) duodecimo Kal. marcii.*

On the recto of the third fly-leaf at the beginning is the following inscription: *Iste liber datur Johanni Reed vicario de Melburne et successoribus suis in Ecclesia beate marie imperpetuum per venerabilem presbiterum dominum Johannem Bredone quondam vicarium de Bredone anno domini 1514. Ita quod semper erit in custodia vicarii de Melburne ibidem residentis.*

On the second fly-leaf at the beginning is a list of some of the sermons.

The two vellum fly-leaves at the end are much damaged, having been formerly pasted to the boards. The first contains a fragment of the English romance of Sir Isumbras in writing of the 15th century. Very little is legible. The orthography is peculiar. The first two lines of one page are

*Hue shal bue qwene over all my lond  
And alle men bowe to hure honde  
No man w<sup>t</sup> stond hure steuene.*

This leaf begins with line 240, and carries the tale to about the 360th line of the romance as printed for the Camden Society, but in a condensed form. The other fly-leaf contains a fragment in verse of an English legend headed *Anastasia*, and beginning—[*Anast*] *asie was ybore at rome by olde daye.*

## No. 21.

### BRACON (HENRICUS DE). LIBER DE LEGIBUS ET CON- SUETUDINIBUS ANGLIÆ.

A folio MS. of the end of the 13th or beginning of the 14th century, on 241 leaves of parchment. The first eleven folios are occupied with a full table of contents according to the rubrics. The leaves of this table are numbered at the foot in Roman numerals; the leaves of the text are numbered at the top with Arabic figures.

Begins fol. 1 a—*Incipit liber Domini Henrici de Bratone. . . .*

Fol. 1 a—*Incipit liber primus Henrici de Brattone, &c.*

*Primum capitulum, Que sunt regi necessaria, &c.*

Text begins—*In rege qui recte regit . . .*

Ends fol. 230a—*Sive inde preceptum habuerit sive non.*

This work has been twice printed: fol., Lond. 1559; and 4to, Lond. 1640.

This MS. is divided into 4 books (not 5, as in the printed editions).

The 1st book ends on fol. 58 b, with the end of the 8th chapter of the 3rd book, fol. 107 a of the printed text. The 2nd book begins with chapter 9 of the 3rd book, fol. 107 a of the print, and ends with the 2nd chapter of the 7th treatise of the 4th book, fol. 161 a of the print.

The 3rd book begins with chapter 3 of the 4th book, fol. 161 a of the print, and ends with chapter 8 and last of the 7th treatise of the 4th book, fol. 327 b of the print.

The 4th book begins with the beginning of the 5th book of the print, and ends as does the 5th book of the print.

At the bottom of the second column of fol. 206 a of the MS. is the following rubric—*Incipit liber secundus X<sup>o</sup> libro pertineus de jurisdictionibus et de his que pertinent ad forum seculare et ad forum ecclesiasticum, diversis prohibitionibus, et de brevi quod dicitur Indicavit, de minoribus infra etatem existentibus et de warrantiis diversis, de excepcione bastardie et aliis diversis excepcionibus et de quibusdam rebus communibus inter vicinos, et aliis ut supra in Kalendaris.*

(It may be suggested that the scribe wrote the Roman numeral X (at the beginning of this rubric) instead of the (old form of the) Arabic numeral 8 (4).)

The text of this so-called *Liber secundus* begins—*Est autem jurisdictio*, which begins chapter 2 of the 5th treatise of the 5th book, fol. 400 b of the print.

There is a deficiency in this MS. The scribe has evidently, by accident, passed over an entire quire of what was given to him for copying. The 17th line of the second column of fol. 127 b reads thus—*vel stricte : si autem plures fructuarium valebit impetratio*. On reference to the printed text (and the table at the beginning of the MS.), it will be seen that all between the word *plures* at line 2 of fol. 230 a of the print, and the word *firmarium*, at the last line but three of fol. 251 a of the print, is wanting; and a cursory examination of the MS. has not led to the discovery of the missing portion in any other place. This hiatus is to be regretted. It would be desirable to know if the MS. which the scribe had to copy did or did not include that passage of chapter 2 of treatise 3 of book 4 (fol. 253 of the print) which refers to a change in the form of a writ consequent on the succession of Edward I. to the throne.

On the back of fol. 230, and also on the parchment fly-leaf which follows, is the autograph of *John Godbold*, Recorder of Bury St. Edmund's, and Serjeant-at-law, and a member of this Inn, who, according to a printed paper under a horn plate on the cover, gave this volume to the Society in the year 1635. There is no evidence of earlier ownership, although in the 1st page, and in fol. 230 a of the volume, there are traces of older names which have been defaced.

## No. 22.

ST. GREGORY'S HOMILIES, forty in number.

A small folio MS. of the 15th century, on 142 leaves of parchment. The 1st leaf, containing Prologue and part of table, is absent.

Fol. 1 a. A part of the table of contents, beginning with the 12th homily.

Fol. 1 b. The first homily begins.

Fol. 135 a. The last homily ends.

Fol. 135 b-142 a contain an index.

These homilies are well known, and have been often printed. But they are not always placed in the same order.

## No. 23.

THE DISTINCTIONES OF ROBERT GROSTÈTE (Bishop of Lincoln from A.D. 1234 to A.D. 1253); and other works mentioned below.

A folio MS. of the first half of the 15th century, on 191 leaves of parchment, besides 4 old parchment fly-leaves at the beginning, on the last of which a hand of the end of the 16th century has written, "Opera Grostesti olim Lincolniensis Episcopi."

I. *Distinctiones*.—A series of words and short sentences in alphabetical order, with amplifications and illustrations, scriptural and physical.

Begins fol. 1 a—*Abeuntium per hunc mundum alii abeunt male et alii bene abeunt.*

Ends fol. 143 a—*Et ideo ante diem obitus preparemus nos ut preparati intremus ad nuptias cum domino Jesu Christo. Amen. Explicit expliciat, ludere scriptor eat.*

Fol. 143 b and part of fol. 144 a are occupied with a table, in alphabetical order, of the word which is the subject of each section.

II. *Dieta Salutis*. Rules and advice for the journey through life, divided into eight days.

Begins fol. 143 a—*Hec est via, ambulate in ea, nec ad dextrum nec ad sinistrum, &c. Ysa. xxx.*

Ends fol. 178 b, col. 2—*Omnes enim peccaverunt et egent gloria dei quæ est infinita, ad quam gloriam nos perducat et particeps*

*efficiat ductor illius choree Jesus virginis Marie filius, cui cum deo patre et spiritu sancto (sc., the usual formula). Amen. Explicit.*

This treatise is usually assigned to St. Bonaventura, who lived in the 14th century: it has been often printed.

In No. 27 of the MSS. of Caius College, Cambridge, the "Themata Dominicalia" begins with the text, *Hæc est via &c.*, and is followed by the *Dieta Salutis*; and No. 223 is another copy, said to be by Wilhelmus de Canisia; and No. 164 begins as does No. III. here. No. 304 of the MSS. of the public library at Bruges is the same work as this, and is there said to be "edita a fratre Guillermo de Janicea."

III. Fol. 178 b. Rubric—*Incipiunt Themata Dominicalia. Dominica prima adventus.*

These are texts for the Sundays in the year, each followed by a few sentences intended apparently for a skeleton of the sermon.

Begins—*Abjiciamus opera tenebrarum.*

Ends fol. 181 a—2° *debemus in corruptione esse decori; quare in materia de castitate et luxuria per contrarium.*

IV. De venenis peccati (by Robert Grostête, Bishop of Lincoln: another copy is in No. 18, ante).

Begins fol. 181 b—*Ratio veneni potissime convenit peccato.*

Ends fol. 190 a (top of col. 1)—*Et hoc habet ipsa pro maximo aliis derelictis.*

The remainder of the column is occupied with what seems part of the tract entitled "De defectibus occurrentibus (or 'de periculis contingentibus') in celebratione Missæ," gathered from St. Thomas Aquinas.

Some of the bottom text of the last twelve leaves has been damaged by water, and some wholly destroyed.

## No. 24.

### BIBLIA LATINA. (Old and New Testaments and Apocrypha.)

A 4to MS. of the end of the 13th or beginning of the 14th century, on 403 leaves of vellum.

Begins in the middle of the 27th chapter of Genesis.

There are various imperfections in the volume. The last two leaves are occupied with the commencement of interpretations of the Hebrew names. There are a few illuminated initial letters.

LONDON: PRINTED BY  
SPOTTISWOODE AND CO., NEW-STREET SQUARE  
AND PARLIAMENT STREET